

8586.14
S784H

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

MEMORIAL
OF THE
FIRST HALF CENTURY
OF THE
Third Congregational Society
OF
SPRINGFIELD, MASS.

BX
7255
S77
T47
1869
GTU
Storage



BERKELEY, CALIFORNIA

D. C. Colesworthy,

A SKETCH

OF THE

HISTORY OF THE FIRST HALF CENTURY

OF THE

Third Congregational Society

Of Springfield, Mass.

ADDRESS

AT THE

Dedication of the Church of the Unity.

SERMON

UPON THE CHARACTER AND MINISTRY OF

REV. WILLIAM B. O. PEABODY, D.

[Rev. Chas. A. Hammel]

With an Appendix.



SPRINGFIELD, MASS.:

SAMUEL BOWLES & COMPANY, PRINTERS.

1869.

BX

7255

577

T47

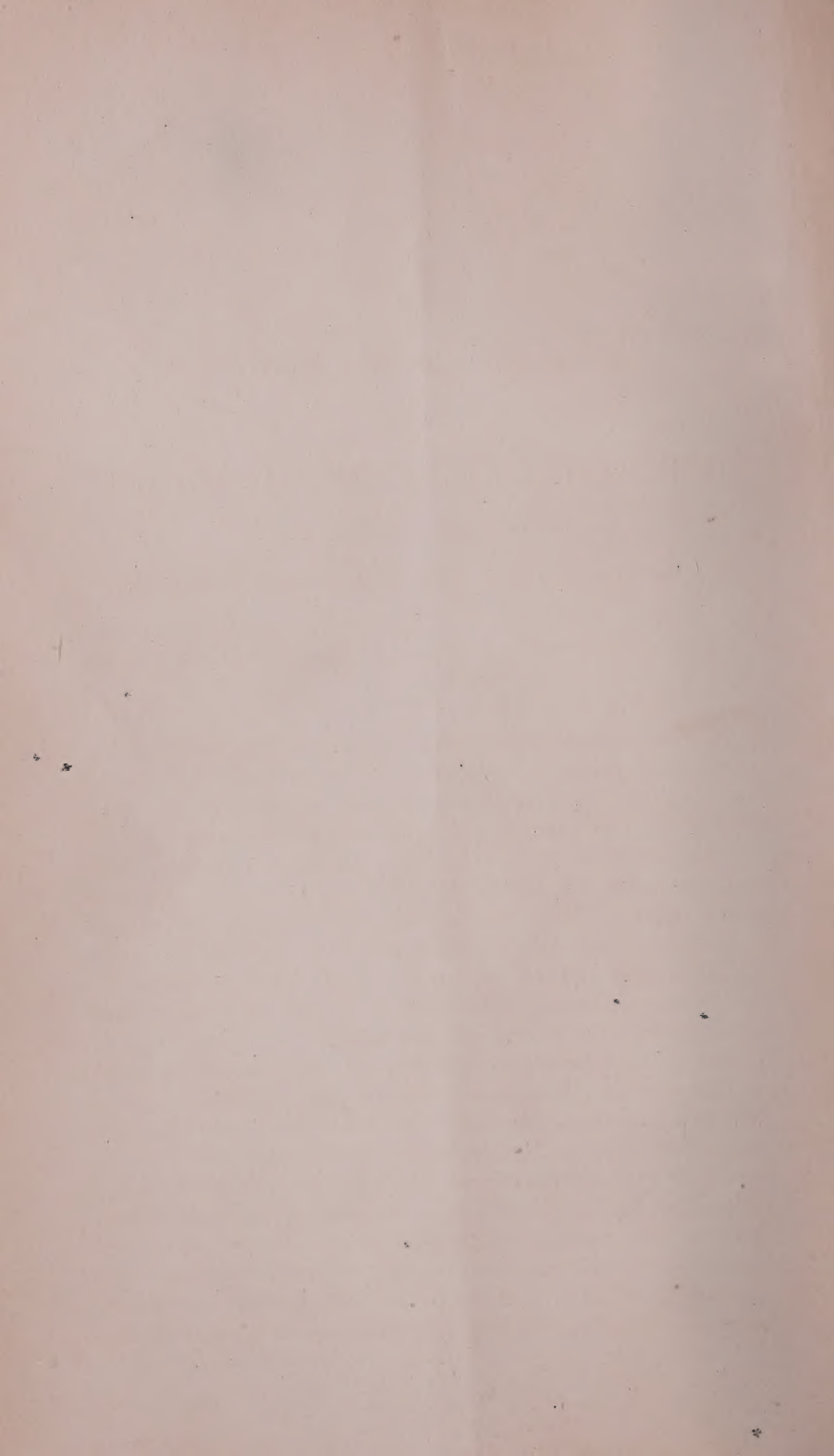
1869



86.14
84 H

The following record is made in response to a vote of the Third Congregational Society of Springfield, passed July 19, 1869, as follows :—

Voted, That our Pastor, Rev. Charles A. Humphreys, be requested to collect into a printed pamphlet, the Sketch of the History of this Society presented by him on the occasion of leaving the Old Church, together with his Address at the Dedication of the New Church, his Sermon upon Dr. Peabody, and such other matter as he shall choose, illustrative of the History of the half century of the corporate existence of this Society.



A SKETCH OF THE HISTORY
OF THE
THIRD CONGREGATIONAL SOCIETY
OF SPRINGFIELD,

Presented on the occasion of leaving the Old Church, February 14, 1869.

I. Kings viii. 57.—“THE LORD OUR GOD BE WITH US AS HE WAS WITH OUR FATHERS.”

BEFORE we leave these walls so sacred with precious memories, these aisles and seats so crowded to your eyes with the forms of the departed, this altar so eloquent with tongues that have long been silent, I propose to gather up some of these memories, and recall some of those forms, and give voice again to those silent tongues, in order that as we forsake the old for the new, and forge a new link between the past and the future, we may take with us all we can of the heritage from our fathers, and bind the hopes for our untried future to the lessons of past experience, and so begin our new pilgrimage, that even to its end, the Lord our God may be with us as he was with our fathers.

The record of the origin of this Society is the history of the origin of Unitarianism. It began in this country, in a modified Calvinism. The Pilgrims were Protestants of the Protestants, and in England had not only protested against the asserted authority of the Church, but had separated from it and formed a congregation by themselves, thus laying the foundation of our congregational liberty. But the other principle which they had inherited from the Reformation—that each individual conscience should determine what God's Holy Word prescribed—had not been guarded so zealously as their ecclesiastical freedom. The Pilgrims and the early settlers

had suffered so much for their faith that they could not easily brook dissent. They believed in a free investigation of the Scriptures; but when it resulted in conclusions at variance with the decisions of the Councils, they were as ready to persecute as the Catholics had been in the days of the Inquisition. They believed in a Church without a Bishop, yet constituted themselves overseers of individual belief. And even their civil government had a general oversight of theological opinion. As early as 1650, William Pynchon, the distinguished magistrate of Springfield, was summoned to appear before the General Court and answer the charge of disseminating "false and heretical notions," concerning the atonement. The government was more like the Hebrew theocracy than a Christian commonwealth. Yet it had so essentially the principle of political freedom that it did not long remain a bulwark of theological bigotry. Statesmen in general progress faster than Churchmen. The very necessities of their position compel them to be many sided, while the tendencies of priestcraft are towards narrowness. When the government ceased to be the guardian of Orthodoxy, individual Churches and general Councils became the authoritative expounders of theological opinion. And they were more effective than the State as defenders of the faith, inasmuch as they brandished more fearful and mysterious weapons. The State could only imprison for a time, the Church might punish to all eternity—not indeed as once by dreadful anathemas, but by working upon the fears of the ignorant with its gratuitous mysteries. The State might take a man from his home, but it could not follow him into it with petty persecutions. The Church pursued heretics into their homes, their places of business, their chambers of sickness, and hardly stopped pursuing them into their graves. So while the New England Churches were organized congregationally, they still had the worst form of the spirit of caste, in that the Churchmen could not only draw a very sharp line between themselves and the world's people in the inheritance of the future, but could, and did, vex honest and sincere men who claimed no share in their boasted inheritance. These lines of separation grew more and more distinct with every advance in knowledge. Popular education in this state not only put the Bible into every one's possession, but gave a new key for the solution of its mysteries. That new key was an unfettered mind, a mind illumined by wide culture, and strengthened by free investigation.

The popular theology could not answer the questions which science and human nature asked so persistently. The Trinity became a stumbling block as soon as God was recognized as the great Geometer, and the domain of the mathematics was made to embrace the universe. The doctrine of inherited condemnation lost its credibility when men dared to apply the common conception of human responsibility to man's relations with his Maker. The doctrine of the vicarious atonement lost its power as soon as, by a free investigation of the Scriptures, men saw that Jesus himself devised no such scheme, but laid stress only upon loving and following him. But it was a very slow process to work out of the entanglements of Calvinistic doctrine into the liberty of Christian discipleship. No one life could span so wide a chasm. But many at the close of the last century set their faces in the right direction.

One of these was the Rev. Bezaleel Howard, pastor of the First Church, Springfield, Mass., from 1785 to 1803. He represents well the first step from Calvinism, in his conviction that life was more important than belief to secure salvation. The spirit and practice of Christianity were more essential than any doctrines about Christ. This was one of the most vital points of difference between the old and the new schools of Orthodoxy. Those who preferred the husks of creeds outworn, must have been greatly dissatisfied with the golden grain of Christian duty which was the staple of Dr. Howard's preaching. He spoke like an Apostle and not like a theologian. His style was so simple that it was said a child of eight could understand most of his sermons. Yet it had a robust Saxon strength, and though quaint at times, was always vigorous. His thought was strong, healthy, and practical. It was also free from any fetters from without, though bound, in a measure, by early education and a too literal interpretation of the Scriptures. He sympathized with the spirit of free inquiry which began in the middle of the last century to modify the rigid dogmatism and harsh inhumanities of Calvinism. He confessed himself, and was held to be, an Arminian or moderate Calvinist, during his ministry. He believed in election, but grounded it not in the arbitrary will of God, but in a foreseen faith in the elect. He believed in the vicarious atonement, but justified it only by the voluntary consent of the innocent being who suffered. He believed that infants who have never sinned, suffer and die in consequence

of Adam's sin; but he believed, also, that they would rise and be happy in consequence of Christ's sufferings. So he smoothed over the rough edges of Calvinism with his own generous humanity, and subordinated all its doctrines to the practical preaching of Christ. He said of Calvinism, that it had "imposed on Christianity an irrational load too grievous to be borne." Yet he had a horror of Humanitarianism, and said that it "took the vitals out of Christianity, and denied every doctrine peculiar to the Gospel." While he was Pastor and a professed champion of the faith, he could take but very short steps out of Calvinism; but when, by failing health, he was obliged to give up the ministry, and his theological belief was only between him and his God, his spirit of free inquiry led him to make much greater advances. He again examined the Scriptures, and began to doubt the deity of Jesus; and though he did not reach firm foundation in the faith of Christ's humanity, he went far enough to undermine the harshest schemes of atonement, and gave a kind of mysterious influence to Christ's sufferings. He was, at least, so much of a Unitarian, that he sympathized with the secession from the Old Church when liberal preaching was shut out from its pulpit, and was one of the best counselors and friends of the new enterprise. In his ministry of eighteen years, he planted the seeds of Unitarianism. Whatsoever a man soweth is not quickened except it die, and "Whatsoever thou sowest, thou sowest not that body which shall be, but naked grain, and God giveth it a body as it hath pleased him." Dr. Howard did not sow Unitarianism, but Calvinism modified by the humanities. Calvinism was the shell, and the humanities the seed germ which sprang up in Unitarianism. While he was preaching the practical duties of Christian discipleship out of his own honest conviction and common-sense interpretation of the Scriptures, he was sowing the seed which afterward burst the encasing shell of Calvinism, and bore fruit in the steady devotion to Liberalism which characterized the first founders of our Church.

In 1803, from failing health and loss of voice, Dr. Howard was obliged to give up preaching for a time; and after two years of waiting for recovery, sent in his resignation, to take effect as soon as the Society united in the choice of a new Minister. This they did in 1809, when they settled Rev. Samuel Osgood. He had studied for the ministry with Dr. Harris, Pastor of the First

Church in Dorchester, a man of the most liberal culture and distinguished talents. From him Mr. Osgood drew, at least a partial leaning towards Liberalism in theology. He says, in a letter to Dr. Sprague, "Many of the Unitarian Ministers were among my intimate friends, from my having, at an early period, sympathized in their theological views." He had gone to Dorchester to teach a private school, and by accident, it would seem, became a boarder in the house of Dr. Harris. He says: "I continued an inmate of his family for about two years, during which time I was in the habit of daily and free intercourse with him. After I had been with him some months, my mind took a more serious turn, and I resolved to devote myself to the Christian ministry, and for somewhat more than a year I prosecuted my theological studies under his direction." It was with this bias towards Liberalism in his belief, that he was called and settled. The successor of Dr. Howard was the pupil of Dr. Harris, and both from profession and education, was expected to carry on the instructions of his teacher and the work of his predecessor. But he did not do it. He fell upon troublous times, when the separation between the Orthodox and the Unitarian Churches was going forward, and as he says: "Not long after my settlement, my mind came to be deeply exercised on the subject, and I was brought to the conclusion that I could not conscientiously invite Unitarian Ministers to preach in my pulpit. The time had now come when my principles, which I had already announced, must be put to a practical test, and I felt conscience-bound to adhere to my deliberately-formed convictions. The result was not only painful to myself, but was exceedingly unwelcome, and even annoying, to a large portion of my congregation." This is a fair statement of one cause of the secession which resulted in the formation of this Society. It is re-affirmed in the petition for incorporation, under date of May 27, 1818, wherein the petitioners represent that "previously to the ordination of Rev. Samuel Osgood, and while preaching as a candidate, and for several months afterward, the general tenor of his public ministrations and common conversation led your petitioners to believe he held sentiments respecting the doctrines of Christianity, varying very essentially from those he has since avowed, and which he has been, for several years, preaching and inculcating." This charge does not insinuate anything against Mr. Osgood's honesty and fair dealing. There is

no doubt he was prayerfully conscientious in his action; and he had a perfect right to change his views in accordance with his convictions. But this change of views justifies the act of secession, and proves, what has already been asserted, that the spiritual origin of this Society dates, not from the secession in 1818, but from Dr. Howard's ministry, at the close of the last century. If Rev. Samuel Osgood had carried out the implied promise of his ordination, in all likelihood the First Church would have been Unitarian, and the Trinitarians would have seceded. But he had gained a hold upon the majority, and they stood by him in his determined exclusion of liberal preaching, and the minority seceded with Dr. Howard.

The petitioners also alleged that "they did not receive from Mr. Osgood's labors and instructions that edification which they most sincerely and ardently wished." This was the deepest cause of the separation. The practical preaching of Dr. Howard, with whom disputed points were kept in the background, created a distaste for the controversial dogmatics of his successor, with whom Orthodoxy of belief was the rallying cry. Still the dissatisfied members petitioned, remonstrated, and supplicated, before they were willing to leave their old religious home. They preferred to unite with the majority in the settlement of a new Minister. They promised "to make every friendly and accommodating exertion in their power for the accomplishment of that end." They declared that if the majority would make no concession, the responsibility of a disunion of the Parish must rest with them. But the majority were determined, and even insolent. At a meeting held December 24, 1818, to take into consideration the petition of the minority, "many grievous words and hard speeches were uttered, and a spirit of oppression and hostility to the petitioners seemed to pervade the minds of the majority. They treated the aggrieved as a company of unprincipled men, who had no claim to the rights and privileges of brethren and Christians. Dr. Howard, being very anxious to prevent a division of the Parish, and being unable to speak in the meeting by reason of the weakness of his voice, presented to the Moderator, in writing, a conciliatory address; but one of the leaders of the majority objected to its being read, and they voted not to hear it." So the minority were forced either to listen to preaching, from which they felt they could get little good, or to secede, and choose a

preacher for themselves. They were not long in deciding. Within a week after this Parish meeting, Jonathan Dwight, Esq., who had been foremost among the petitioners, made them the following generous proposition: "That he would build a meeting-house of such dimensions and elegance as they should direct, wholly at his own expense, and present the same to them as a free gift, provided they would establish an ample fund for the permanent support of a Minister." The proposition was at once accepted, and a fund of sixteen thousand dollars was raised, and Rev. Bezaleel Howard, Joshua Frost, and Robert Emery, Esquires, were appointed a committee to advise with Mr. Dwight respecting the building of the meeting-house. Thus the foundations of this Society were laid in intelligent protest against dogmatic husks for spiritual food, in enlightened conviction of the sufficiency of Christlike living to secure salvation, and in generous liberality towards religious institutions. The Lord our God be with us, as he was with our fathers, and help us to be as intelligent in our protests against dogmatism, as enlightened in our convictions of the saving efficacy of Christian discipleship, and as generous in our support of religious institutions.

As I said in beginning, the record of the origin of this Society is the history of the origin of Unitarianism. One-third of all the Churches of our faith sprang up like ours from the root of free inquiry within the limits of Orthodoxy, and were transplanted into more congenial soil. Another third of all our Churches sprang up—as ours would have done if Dr. Howard's health had not failed—from the same root of free inquiry, and expanded till they sloughed off the rigid branches of Orthodoxy which could not keep pace with such generous growth, but were themselves set out again in more suitable soil. The other third of our Churches have grown up within the last forty years from the seeds of liberal preaching. Yet it must not be inferred from what I have said, that I place the origin of Unitarian ideas in this or the last century. The views and principles that make us a denomination spring directly from primitive Christianity. The Church of the Apostles was purely Unitarian, and the Church of the early Christian Fathers remained so, till the influence of the Neo-Platonic philosophy of Alexandria crept in to confuse the unphilosophic minds of the defenders of the Christian faith, and laid the foundation of the modern doctrine of the Trinity at the Council of Nicaea, in

A. D. 325. Nearly the whole object of Unitarian effort in the last hundred years, has been to lead men back to primitive Christianity, to take them directly to the fountain-head of spiritual inspiration in the life of Christ. That was the whole object of the protest, and the secession, which ended in the formation of this Society. Your fathers were too earnest and sincere in their convictions of the simplicity of the Gospel plan of salvation, to endure the constant preaching of incomprehensible schemes of atonement, and mysterious complications in the providence of God, that made the way of salvation for man a zigzag between unnatural depths of gloom and incredible heights of felicity. They could not be true to themselves and remain within the ancient fold. So they wandered forth in search of greener pastures and more refreshing streams, and here, where now we meet, found pastures fair and large, and a River of God that was full of the waters of eternal life. The Lord our God be with us in our going forth as he was with our fathers.

Thus far I have brought the history of the origin of this religious Society down to the date of its incorporation, February 15, 1819. The act of incorporation is signed by John Brooks, Governor, and one hundred and fourteen persons are named in the instrument. Of these only seven are living, and only five reside in this city, and only two remain in the Parish, and only one, Apollus Marsh,* still worships with us in his accustomed seat. And of the families of the first founders, less than twenty now live who even in their earliest years followed their fathers into the new fold.

How many fall in one short stroke of the scythe of time! Fifty years sweep the stage of life, and the last act closes upon but one or two who took part in the first scenes. But to them how rich the memories that come thronging out of the silent past! Some of you will recall the trials and sacrifices of those early days—how suspicion of Orthodoxy of belief often begat suspicion of integrity of character, how the social ban was sternly pronounced against those who left the ancient fold, how families were divided and friends were parted. Those who went first with the main body of seceders fared much better than they who went a few months afterwards. For the keepers of the ancient fold were then on the alert, and every one who was suspected of a

* He has since died.

leaning toward Liberalism was at once set upon by Minister and Deacons, and all the arts of persuasion and even threatening used to keep them from straying away.

Such trials, however, only confirmed our fathers in their faith. Until they had a Church of their own, they sought a refuge in other Churches. Some would drive or walk over to West Springfield, where Dr. Lathrop and Rev. William B. Sprague, his colleague, both very able preachers and liberal minded men, were settled. Some had services in their own houses, but most worshipped with the armorers in their Chapel on the United States grounds. Rev. Mr. Marshall, an Episcopal Clergyman, who was supplying at the United States Chapel, opened with prayer the first regular meeting of this Society, March 4, 1819, though Rev. Mr. Storrs of Longmeadow, who had been asked to perform that duty, would have done it but for a previous engagement elsewhere. At this meeting the first officers of the Society were chosen, as follows: Clerk, James Wells; Treasurer, Samuel Orne; Society Committee, Samuel Kingsbury, Judah Ely, Charles Howard; Trustees of the Fund, Jonathan Dwight, Jr., Joshua Frost, Robert Emery, Samuel Orne, and John Howard. By the 20th of May, the work on the foundations of the meeting-house had so far progressed that they were ready to lay the corner-stone. On this occasion, Rev. Mr. Chase, then preacher at the United States Chapel, made an appropriate prayer. In the corner-stone was deposited a plate bearing the following inscription: "May 20th, A. D. MDCCCXIX, this corner-stone was laid. It being the foundation of a house to be erected the same year, (Mr. Simon Sanborn being the architect), at the expense of Jonathan Dwight, Esq., of this town, and by him given to 'the Second Congregational Society in the First Parish, in Springfield,' in humble hope and expectation that it may long continue a place consecrated to the public worship of the true God; and that the Society will from time to time make choice of such pious and prudent men for their Ministers as will not perplex their people with unprofitable speculations of men, but preach and exemplify the plain practical doctrines and precepts contained in the Gospel of our Lord and Saviour Jesus Christ."

On the 20th of May, 1867, this plate was taken from the old corner-stone and deposited in the corner-stone of our new Church for preservation to future generations. This plate expresses in

still another form the chief cause of separation—the “unprofitable speculations” which made the early ministry of Rev. Samuel Osgood so distasteful to a large number of his Parish. And it reiterates their chief desire in the formation of the new Society—to have preachers who would instruct them in the plain, practical precepts of the Gospel, and exemplify before them the Christ-like life. No better motive could actuate a body of Christians. Let us still build on the foundation of a Christ-like life, and the structure that we shall raise will not only gladden the earth with the beauty of holiness, but become eternal in the heavens and make glad forever the City of God.

On the 3d of June, 1819, the frame of the house was raised, prayers being previously offered by the Rev. Mr. Chase. On Sabbath day, the 12th of September following, “the house being so far finished as to be comfortable for public worship, divine service was performed therein before a numerous auditory by Rev. Dr. Prince of Salem, then providentially here on a journey,” and to this day on every recurring Sabbath—with a few exceptions when the Society worshiped in the Episcopal Church while this was closed for repairs—these walls have resounded with the praise of Almighty God. Dr. Prince was a very learned Divine, then in his sixty-ninth year, and was settled over the First Church in Salem. A few at least of those who now worship with us can remember those first services with preaching from a carpenter’s bench.

At a meeting of the Society, held October 4, 1819, the first Committee on Music was chosen, and consisted of Jonathan Dwight, Jr., Samuel Kingsbury, and John Howard.

The meeting-house was ready for dedication January 5, 1820. *
Meanwhile Rev. Dan Huntington of Hadley, had preached for the Society nearly every Sabbath since the house was occupied. The Bible used was an elegant folio presented by Mrs. James Byers. Two days before the dedication, the Society met, and voted “That the thanks of this Church and Society be presented to Jonathan Dwight, Esq., for his distinguished liberality in building and presenting to us so good and comfortable a place for the public worship of God; also the assurance of our earnest prayers that he may long live and rejoice in the fruit of his pious labors, see the house filled with devout worshipers, and hear the pure doctrines of the blessed Gospel dispensed therein, until he

shall be removed to an House not made with hands." These prayers were, in a good measure, fulfilled. Jonathan Dwight lived to a ripe old age, the house was well filled with worshippers, and the Gospel doctrines were soon preached by as pure a soul as ever reflected the spirit of the Master. The order of services at the dedication was as follows: Prayer by Rev. Wm. B. Sprague of West Springfield. Selection from Scripture. Hymn, "O, Thou whose name alone is God"—(tune, Moreton). Prayer by Rev. Mr. Joy of Suffield. Anthem, "I was glad when they said unto me, let us go into the house of the Lord." Sermon by Rev. Dan Huntington, from the text, Ps. xxvii., 4: "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Consecrating Prayer by Rev. Mr. Willard of Deerfield. Hymn, "Happy the Church, thou sacred place"—(Tune, Old Hundred). Concluding Prayer and Benediction. Of those who took part in these exercises, all have passed away, except Dr. Sprague, now living in Albany, and of those who bought seats at once in the new house of worship, only one—Col. Harvey Chapin—now sits with us.

On the Sabbath following the dedication (January 9, 1820,) the Lord's Supper was celebrated for the first time in this house.

January 31, 1820, the General Court passed a new act of incorporation, changing the name of this Society from "the Second" to "the Third Congregational Society." It was found that the Society in Chicopee, which was then a part of Springfield, had of right the designation—"Second Congregational Society."

April 4, 1820, the Treasurer of the Society was authorized to give his note for \$300 to Jonathan Dwight, Esq., being the amount paid by him for a bell.

At this time, the Society was hearing candidates when it could, and Rev. Dan Huntington supplied the pulpit at other times. One of these candidates was Rev. Sylvester Eaton, who was very strongly recommended by Rev. Mr. Sprague, and who was very acceptable to some in the Society. But he was a professed Calvinist, and the majority looked with more favor upon a young man of twenty from Harvard, who preached for them first in March, 1820, and supplied afterwards for three months, and was called, by a unanimous vote of the Church and Society, July 17, 1820. This was Rev. Wm. Bourne Oliver Peabody, who had pursued

his theological studies under Rev. Henry Ware, D. D., Hollis Professor of Divinity at Cambridge, and partook of his Unitarian views. He accepted the call, on condition that he should have five weeks' vacation, and have the liberty, at times, of reading printed sermons to the people in place of his own, and was ordained October 12, 1820, with the following order of services: Hymn. Introductory Prayer by Rev. Dr. Bancroft of Worcester. Anthem. Sermon by Rev. Dr. Ware, from 1 Cor. xiii., 9: "For we know in part." Ordaining Prayer, Rev. Dr. Porter of Roxbury. Charge, Rev. Dr. Prince of Salem. Fellowship of the Churches, Rev. Convers Francis of Watertown. Anthem. Concluding Prayer, Rev. Mr. Willard of Deerfield. Hymn. Benediction by the Pastor. The music, on this occasion, was led by Mr. Albro, afterwards Rev. Dr. Albro, an Orthodox Divine settled in Cambridge. It is said of the sermon of Dr. Ware, that it was "uncommonly able, ingenious, and discreet." Of those who took part in the services of ordination, not one is living.

As soon as Mr. Peabody was settled, the Unitarian controversy was opened in this community. Before, there had been no open avowal of distinctively Unitarian views. But now a spirit of inquiry was excited anew, and many changed their doctrinal belief. Among these were Rev. Dan Huntington and Rev. Dr. Howard, who had many years preached, unreservedly, the doctrine of the Trinity; but now, after a careful examination of the Scriptures together, they concluded that it was not sustained by the word of God. And a great portion of those who had seceded from the First Church followed in the same path. Mr. Peabody himself did not enter zealously into the controversy. He says: "As soon as I took charge of the pulpit, a question rose up before me. Should I consider it my duty to explain and extend liberal opinions, or should I devote myself to the personal improvement of the members of my Society, trusting that the truth, with respect to the doctrines, would make its own way in the public mind? In pursuing the former course, I should have struck the key-note of the general feeling, and it would have been easier also for myself; for physicians are seldom consulted by controversial preachers; their sermons are written without that labor which wears students down. But I could not persuade myself that this was the way of duty. I knew that as fast and as far as party passions are excited, devotion and charity are apt to forsake the breast; and since men

were sent into the world, not to put on the livery of party, but to lay the foundations of character in preparation for the immortal life, I determined to spend the best of my strength to impress this solemn and indispensable duty on all whom my voice could reach." Notwithstanding this inoffensive attitude of Mr. Peabody, the Society were not spared the sharpest assaults from the other sects. Both Minister and people received the fire of sectarian bigots without returning it. Mr. Peabody writes in March, 1820: "I have seen no hostility whatever toward the First Society;" and in all his ministry there was no expression of it from his lips. Yet before he had been settled three months, and while it was "fondly hoped that the members of both Societies would cast the mantle of charity over every unpleasant event, which might have occurred in consequence of the separation," the following extraordinary vote was passed by the First Church at a meeting held January 5, 1821:

"WHEREAS, Jonathan Dwight, Rev. Bezaleel Howard, and others, without a regular dismission or recommendation, left this Church, and were professedly organized with others and denominated a Church in the Third Society in this town, in the month of October, 1819, and for some months before had, and ever since have, absented themselves from worship and communion with this Church; therefore, pursuant to the advice of the Council called by this Church to advise them as to their present duty in respect to the said persons,

"Voted, That as they have gone out from us, they be no longer regarded as of us, and that this Church do hereby withdraw its watch and fellowship from them. A true copy.

"[Signed,]

"SAM'L OSGOOD, *Moderator.*"

This impotent expression of hostility and unchristian malevolence furnishes another justification of the secession. For how could liberal minds find any comfort or peace amid such demonstrations of bigoted intolerance? This vote appears more extraordinary, when the facts in the case are known. In August, 1819, those members of this Society who were members of the First Church presented the following request:—

"To the Rev. Sam'l Osgood and the Church under his pastoral care:—

"REVEREND AND BELOVED:—We, the subscribers, members of this Church having become members of the Second Congregational Society in this Parish, and being desirous of uniting with sundry members of other Churches in said Society, and to be gathered into a regular Christian Church, that we may enjoy the benefits of divine ordinances, do hereby request your certificate

that we are members in full communion with this Church, and also that you would recommend us to the fellowship and Christian watch of God's people. Wishing you grace, mercy, and peace from God, we subscribe ourselves your friends and brethren in the faith and fellowship of the Gospel.

"[Signed,]

"JONATHAN DWIGHT, and 24 others."

To this request, thus courteously presented, no answer could be obtained, although repeatedly solicited. After vainly waiting about two months, an Ecclesiastical Council was called by the advice of Rev. Dr. Lathrop, of West Springfield, who would have met with the Council had it not been for his age and infirmities, but afterwards expressed his full approbation of their proceedings, of which the following is a copy:—

"At an Ecclesiastical Council convened by letters missive in the First Parish in Springfield, October 27, 1819, for the purpose of organizing several members of Churches in this neighborhood into a Christian Church, were present: From Church in Suffield, Rev. Ebenezer Gay, Pastor, and Brother Howard Alden, delegate; from Church in Westfield, Rev. Isaac Knapp, Pastor, and Brother Augustus Collins, delegate; from Church in West Springfield, Rev. Wm. B. Sprague, Pastor, and Dea. Peletiah Bliss, delegate, and the Rev. Dan Huntington.

"The Rev. Mr. Gay was chosen Moderator, and Rev. Mr. Sprague, Scribe. The Council was opened with prayer by the Moderator. The committee by whom the letters missive were signed, then proceeded to make a statement of facts which have resulted in the convocation of this Council. A communication was then exhibited from the First Church in Springfield, requesting that the Council now convened should adjourn until after a meeting of a Council contemplated by them at a future period, as soon as may be convenient.

"The Council, after duly considering this instrument, voted unanimously to proceed to the business for which they are convened.

"The committee then presented a paper containing the following covenant:—

"We, the subscribers, disciples of our Lord Jesus Christ, do hereby, in the fear and love of God, enter into solemn covenant with each other to walk together as a Christian Church, in the faith and order of the Gospel; and we do engage to cultivate and cherish in our hearts a sacred regard for the character and the word of God, and the institutions of the blessed Gospel. We do also engage to make the word of God the only rule of our faith and practice, relying humbly on the merits and mediation of our Lord Jesus Christ for pardon and eternal life. We do also engage, with brotherly regard and affection, to watch over, to admonish, to instruct and to comfort one another according to the word of God, as occasion and opportunity may require, praying for all men, that the kingdom of God may come, and his will be done on earth as it is in heaven." [Signed by thirty-one persons.]

"The Council having received satisfactory evidence that all of these signers

were members of Congregational Churches in regular standing, and having received a declaration from them, that they are satisfied with the mode of admission adopted in years past by the Rev. Dr. Howard, voted unanimously that they be, and hereby are, organized into a regular Church of our Lord and Saviour Jesus Christ, to be known as the Second Congregational Church in the First Parish of Springfield; that they be vested with all the powers, and entitled to all the privileges, of a Christian Church; that we cordially give to them the hand of Christian fellowship, acknowledging them as brethren in one common Lord, and recommending them to the communion of all God's people.

"[Signed,]

"EBENEZER GAY, *Moderator.*

"Attest, WM. B. SPRAGUE, *Scribe.*"

Such was the beginning of our Church life. In the midst of heated controversy and attempted persecution, the little band of devoted followers of Christ kept on their quiet way without bitterness, and without faltering. And why should they falter with such a leader? That they were excommunicated from the Church of their early nurture was nothing, when they could drink of the waters of life that flowed so full and sweet at the magic touch of him whose sainted memory yet lingers in many hearts, and hallows this sacred place, and will hallow—thanks to filial devotion—our new house of worship by the constant reminder of his spiritual companionship. It was a blessed Providence that gave such a guide to our fathers in their escape from spiritual and intellectual bondage, and brought them into the freedom and adoption of sons. May we be worthy of this adoption, and use sacredly this freedom, and enter into the largeness of our new relations, with confidence that the Lord our God will be with us as he was with our fathers.

The first twenty years of Mr. Peabody's ministry were very quiet. His spiritual influence increased imperceptibly yet steadily, and the Society was united and harmonious. A harmless wrangle about the Church bell gave spice to many of the Parish meetings. As early as 1827, there was an article in the warrant—"To see if the Society will take measures to dispose of the Meeting-house bell, and to procure a new one." But the matter was indefinitely postponed. After many vain attempts, at last in 1840, a vote was carried as follows: "That the Parish Committee be authorized to exchange the old bell for a new one, and to proceed at once and have it done." Notwithstanding, however, this peremptory order, the bell continued to call the worshipers every Sunday morning,

and by sheer persistency has won a large place in the hearts of those who have heard it from their childhood.

A less harmless wrangle also disturbed many of the earlier Parish meetings, from the dissatisfaction at the manner in which the money to defray the yearly expenses of the Society was raised. Deficiencies were assessed according to each one's property in the last town valuation. The appearance of a forced taxation made this a very unpopular method of raising money, and the office of Tithing-man was more unpopular. Still it was not till 1847 that it was voted to raise money for incidental expenses by voluntary subscription instead of by taxes, and the change was found very satisfactory and successful.

April 11, 1837, it was voted "That it is the wish of the Society to have regular service at the Meeting-house every Sabbath, and that the Parish Committee have power to procure preaching in the absence or sickness of the stated Clergyman, said vote to be considered as the standing vote of the Society." This vote not only expresses the generous consideration of the Society, but reveals the fact that Mr. Peabody's health was very frail. Even in 1834 he writes, "My physician thinks he can patch me up so as to make me last awhile longer." I suppose the fact was, he was writing himself into his grave. For he not only had two sermons every Sunday, but generally a lecture in the week, and besides wrote constantly for reviews in order to eke out his scanty salary. No man could long stand such exhaustive work. He himself would not have borne it so long as he did, but for his remarkable rapidity of composition. If he could have had the necessary leisure for elaborate composition, he would have won a much higher place in general literature, and done a much grander work in this community. For many years, Mr. Peabody felt that he was wearing himself out unnecessarily by reason of the difficulty of speaking in the Meeting-house. An effort was made in 1839 to have the Church remodelled, to make it more convenient for speaking, but nothing was done till 1842, when the proposition was made by Mr. George Eaton, in behalf of Miss Margaret Emery, that if the Society would make such alterations in the interior of the Meeting-house as would conform to the views and wishes of the Minister, the sum of twelve hundred dollars would be given to the Society for the purpose. This generous offer was unanimously accepted, and it was voted at the same time to

lengthen the Church seventeen feet, to lower the galleries, and make them narrower, to have a new organ, and to allow a vestry to be erected on the east corner of the Church lot, provided it shall be without charge to the Society. To this last project the gift of Miss Emery was devoted. While these changes were being made, the Society worshiped in the Episcopal Church, which had been kindly and generously offered for their use. The First Church had also been offered, but on account of its size the offer was declined with many expressions of gratitude for the Christian kindness and liberality which dictated the proposal. The fact of such liberality shows that the breach between the two Societies was partially, if not wholly, healed. And we know that at this time the Ministers of the two Societies were on the pleasantest terms, and even worked together in the furtherance of many public and social improvements. I trust that these relations of kindness and charity may always exist between us and the Churches of the * other faiths.

Dr. Peabody's ministry was closed by death, May 28, 1847. His health, always delicate, had been reduced by overwork, and was shattered by the heaviest trials that could have fallen upon him—the loss of his wife and daughter, who died within four months of each other, in the autumn and winter of 1843 and 1844. Private individuals advised him to rest and offered to defray the expense of a trip to Europe, if he would undertake it; but it was only two weeks before his death that the Society woke to a consciousness of its duty, and voted that a committee be appointed to confer with Dr. Peabody upon the expediency of discontinuing his labors for a time, or to make some arrangements by which he may be partially relieved from the active duties of his office. It was also voted that if he would take a recess, the Society would supply the pulpit and defray all his expenses during his absence. The offer of rest came too late, and yet it must not be inferred that the Society was criminally neglectful of their Minister; for Dr. Peabody himself was deceived as much as they. In his answer he says, "I certainly do not need, and therefore could not think of receiving anything like the indulgence proposed." But within thirteen days he was beyond the need of earthly rest, and began to enjoy that sleep which God giveth to his beloved. Every thing was done by the Society that the deepest love and veneration could suggest to honor the memory of the departed. The Church

was draped, a committee of gentlemen took charge of the public arrangements, and a committee of ladies superintended the family preparations; resolutions of respect and sympathy were passed, and every one mourned as for his dearest friend. At the funeral service a most eloquent and fitting eulogy was pronounced by Rev. E. S. Gannett, D. D., of Boston.

The Society was without a Pastor for seven months, during which time the pulpit was supplied chiefly by Rev. H. F. Harrington of Hartford, and Rev. George F. Simmons of Milton. The latter was called by a vote of the Society, December 22, 1847, and at once accepted. He was installed February 9, 1848, with the following order of services: Anthem, "Go not far from me, O God." Prayer and Selections from Scripture, Rev. Crawford Nightingale. Hymn, "O God we praise thee and confess." Prayer of Installation, Rev. John H. Morison of Milton. Charge, Rev. James Walker, D. D., of Charlestown. Fellowship of the Churches, Rev. Oliver C. Everett. Hymn, "How beautiful upon the mountains are the feet." Address to the Society, Rev. Joseph Harrington. Hymn, "We bless the Eternal Source of light." Concluding Prayer, Rev. Rufus Ellis. Benediction.

In the first year of Mr. Simmons' ministry, the Society attempted to devise better methods for sustaining public worship. The pews were owned by individual members, and notes had been given for their value to the Treasurer of the Society. But the interest on these notes was insufficient to meet the annual expenditure of the Society. A debt of twelve hundred and fifty dollars had already accrued, and an effort was now made to have it wiped out. A legal tax upon the polls and estates of the members had proved unpopular. A tax upon the pews could not be levied without procuring authority from the Legislature. It was proposed that the owners of the pews should surrender them to the Trustees of the Church Fund, and that then the pews should be rented each year at auction. This was the most desirable method; but it could not then be put into operation, because several members were wholly opposed to giving up their pews, and a great variety of conditions were made by others. So there was no recourse but to raise the deficiency by voluntary subscription. But in 1849 the subject came up again, and another expedient was attempted. It was to sell the buildings and land belonging to the Society, and purchase a new site and build a new Church. The

committee appointed to consider this subject recommended delay. The Society was now ready, however, to try the method which they had rejected the year before. The owners of pews released them to the Society, for two years, on payment of six per cent. of their valuation, and during that time they were rented annually at public auction.

October 12, 1851, the Pastoral connection of Rev. George F. Simmons with the Society was dissolved, notice having been given six months previously by a vote of the Society.

In April of this year, the Society had voted to offer the use of the Meeting-house to Christ Church Parish, while their house was undergoing repair, and the offer was thankfully accepted. Thus the courtesy of former years was returned.

In May, 1851, the project for a new Church was again revived, and a committee appointed; but it was reported inexpedient to do anything at present. The chief obstacle was the refusal of pew owners to release. In 1852, a committee of lawyers, to whom the subject was referred, reported that this obstacle could be removed, as the Society had the right to purchase the pews at a fair appraisal. Then another committee of five, of which Mr. George Dwight was chairman, and Mr. C. W. Chapin the only other surviving member, reported at a meeting of the Parish, held February 9, 1852, that it was expedient to buy all the pews not already owned by the Society, and pay for them out of the Fund, and then sell the Meeting-house and land, and with the proceeds, and what remained of the Fund, and what could be raised by subscription, "to purchase a new site, and build a new house of stone." This report was accepted by a vote of fourteen to ten, and the necessary committees appointed to carry it into effect. But the Society had no Minister to rally about, and did not know when they might have one. The differences of opinion in practical matters connected with the site and style of Church building were also very great; and in May, 1852, it was voted to reconsider and indefinitely postpone the whole matter.

It was voted, however, to renovate and repair the Church, and one thousand dollars was spent on it; and it was also voted to purchase the titles to all the pews, which involved an outlay of about ten thousand dollars. So in the autumn of 1852, the Society found itself unembarrassed by pew ownership, and ready to take a new lease of life. And it did so, under the ministry of Rev.

Francis Tiffany, who was called September 14, 1852, accepted October 12, and was ordained December 30, with the following order of service:—Introductory Prayer, Rev. Charles Brooks of Hingham. Reading of Scripture, Rev. S. S. Hunting of South Brookfield. Anthem. Sermon, Rev. S. W. Burnap, D. D. of Baltimore. Hymn, (original,) "Of the cross, a youthful servant." Ordaining Prayer, Rev. Calvin Lincoln of Fitchburg. Hymn, (original,) "To the distant hills that rise." Right Hand of Fellowship, Rev. Charles Lowe of New Bedford. Address to the People, Rev. E. S. Gannett, D. D. of Boston. Anthem. Concluding Prayer, Rev. Ephraim Nute of Chicopee.

Mr. Tiffany's ministry of eleven years was unmarked by any changes worthy of note. In 1854, the time of the annual meeting was changed from April to January. In 1856, an effort was made to have a new Hymn-book, but it did not succeed. In 1858, Mr. Tiffany was allowed a vacation of five months to recuperate his health, and meanwhile his salary was continued, and the pulpit supplied by the Society. This rest was very acceptable, and enabled the Minister to undertake his labors with new vigor. But he was never very strong, and he again broke down in 1863, and so utterly, that his physician declared that nothing could save him but a complete change of scene and activities. He, therefore, resigned December 26, 1863. The Society showed its generous appreciation of his faithful service by voting him one thousand dollars, and presenting a most cordial expression of its interest and gratitude.

The Society was now a year and a half without a settled Minister. It was, however, very earnest in its search for one. February 29, 1864, it voted to call Rev. Horatio Stebbins of Portland; and he was at first disposed to come. But the sudden death of Rev. Thomas Starr King of San Francisco, turned all eyes towards Mr. Stebbins as his successor, and so he was lost to this Society. January 28, 1865, the parish voted to call Rev. J. F. W. Ware of Baltimore, but he declined. Meanwhile, the Sunday-School was flourishing, under the efficient management of Miss Jane Hatch, and was the nucleus of the Society's best life.

June 14, 1865, the Society voted to call Rev. Charles A. Humphreys. He accepted June 23, and was installed November 29, with the following order of exercises: Invocation, Rev. J. K. Hosmer of Deerfield. Reading of the Scriptures, Rev. John

W. Hudson of Chicopee. Anthem. Sermon, Rev. Henry W. Bellows, D. D. of New York. Hymn, (original,) "How brown and bare at autumn's close." Prayer of Installation, Rev. Nathaniel Hall of Dorchester. Response by the Choir. Charge to the Pastor, Rev. J. F. W. Ware of Baltimore. Right Hand of Fellowship, Rev. George L. Chaney of Boston. Anthem. Address to the People, Rev. E. E. Hale of Boston. Concluding Prayer, Rev. Dr. Gannett of Boston. Doxology, and Benediction by the Pastor.

January 6, 1866, the Society voted that the question of a new Hymn-book be referred to the Parish Committee, with power to act. They at once authorized the Pastor to prepare a new collection, by adding to the compilation known as "The Book of Hymns," several favorites from the old Springfield Collection, and such others as he should think fitting, together with some selections from the Psalms and Prophets for alternate reading at the vesper service.

At the same meeting, on motion of Mr. Chester W. Chapin, a committee of five was appointed to consider the expediency of building a new Church; and thus the project which had slumbered for fourteen years was revived. But there were many difficulties in the way, the chief of which were the raising of funds and the selection of a site. The first, however, was partly overcome by the 1st of April, when \$50,000 were pledged to meet the expenses of building; and the second difficulty was removed June 9, when, after frequent meetings, and earnest discussions, and an almost equal division of opinion and interest, it was unanimously voted, on motion of Mr. George Dwight, seconded by Mr. C. W. Chapin, both of whom had been strongly in favor of another lot, that the Hooker lot be the site for the New Church. The following gentlemen were chosen to act as the Building Committee:—

J. M. THOMPSON,	G. R. TOWNSLEY,	J. A. RUMRILL,
C. W. CHAPIN,	HOMER FOOT,	L. J. POWERS,
A. D. BRIGGS,	J. L. KING,	C. A. HUMPHREYS.
GEORGE WALKER,	GEORGE DWIGHT,	

November 6, 1866, the plans and specifications for the New Church presented by Mr. H. H. Richardson, of New York, were adopted.

November 24, 1866, by vote of the Society, the Trustees of the Fund converted it into cash, amounting to \$5,927.36, and

mortgaged the Old Church property to the amount of \$15,000.00, and applied the proceeds of both to the purchase of the Hooker lot.

March 1, 1867, ground was broken for the foundations of the New Church.

May 20, 1867, the corner-stone was laid, and the name—"Church of the Unity"—given to the building. This was just forty-eight years from the laying of the corner-stone of the Old Church.

On this occasion, Col. J. M. Thompson, Chairman of the Building Committee, rehearsed the leading facts connected with the early formation of the Society and with the movement which had resulted in the present undertaking, and then deposited in the corner-stone, a copper box containing the old copper plate which had been taken from the corner-stone of the Old Church that day; a new plate, with the names of Pastor, Building Committee, Architect, Masons and Carpenters inscribed upon it; the City Directory; the Society's Hymn-book; the Christian Register; the Liberal Christian; the City Daily Papers; specimens of the coin and currency of the United States; a sketch of the history of the Society by J. A. Rumrill, Esq., Clerk, and a list of the members of the Society. Then the cap-stone was lowered over the box, and the Pastor, applying the water-level to the corner-stone, and striking it three times with a mallet, said: "We hereby lay the corner-stone of an edifice to be here erected, by the name of the 'Church of the Unity,' and we hereby consecrate it in the name of the Father, the Son, and the Holy Ghost. Amen."

January 11, 1868, the Society voted that Messrs. J. M. Thompson, Homer Foot, and Wm. B. Brinsmade, in co-operation with the Pastor and the Architect, be authorized to contract for the building of such an organ as they shall deem suitable for the New Church.

April 20, 1868, the Society voted to appoint a committee to solicit further subscriptions to meet the expenses of building, and by their efforts \$45,800.00 were pledged, in semi-annual installments for three years, thus making it certain that no baleful shadows of unsettled obligations will darken the joy of our entrance into our larger and more beautiful Temple.

Thus, I have brought the history of this Society down to this, the last, Sunday of the fiftieth year of its existence, when we are

ready to bid farewell to this long familiar and fondly loved spiritual home, and to welcome the richer experiences and larger opportunities of our new house of worship. O blessed memories! O happy auguries! We stand at the parting of the years, looking back, the aged upon their early consecration, and the golden hours of holy influence spent within these walls, the bringing of children to the altar to devote them to God, and the moving away of the silent procession with all that was mortal of your dearest friends; the young looking back upon the heritage into which they have entered of sacred traditions of saintly lives, and holy memories of tried and trusting faith; yet both looking forward, the aged with joy that as they must soon enter into another court of the Temple of Life, whose walls embrace eternity, it may be through a gate that is worthy to be called "Beautiful," and the young with hope that while they remain in these earthly courts and must needs be money-changers and self-seekers, there may always be that beautiful Sabbath Retreat, a very Holy of Holies, where they may lay down the burden and the care of life before the heavenly mercy-seat, and come into the presence of the Most High, and be renewed with strength from above, and go out again to meet life's duties with higher aims and loftier hopes and deeper trusts. It is right to linger fondly where so many of the departed stopped in their earthly pilgrimage, and rested and got new strength for their onward way; where so many happy hearts took the vows that made life radiant with bright hopes and fragrant with sweet affections; where so many stricken souls found succor, and so many wounded spirits were healed with heavenly balm. How hard to say, farewell! Farewell, ye walls and aisles and seats! It matters not that ye are grim with time and rough and worn. Ye sheltered the forms of those we loved, and ye were very dear to them; dear also to us for their sakes! Farewell, ye songs and praises! Your incense rose from thankful hearts, and is now a treasure laid up in heaven. Farewell, ye vows and prayers! We trust that they too were heard and pledged in heaven. Farewell, the thoughts and meditations that spoke their comfort or their stirring call from this sacred desk! Farewell, the silent presence of that company of spirits who have sat at our sides and worshiped and communed with us! Nay! not farewell! It is not these walls and aisles and seats that they linger about and make sacred. It is the human hearts to which they clung on

earth. "Are they not all ministering spirits?" But not to lifeless wood! Not one will stay when we are gone. We take with us all that was dear, all that was true, all that was holy, all that was immortal. As in times of old, when we move we carry our household gods. They will enter with us into the new Temple, making every place within its walls sacred, and still calling to every cherished soul—Come up higher! No, we will not say, farewell, in sadness and in gloom! The sun of half a century now sets, but as it sinks it gilds the closing years with the glory of declining day, and through the mists that gather on your eyes, you see a rainbow of promise that it will rise again in clearer lustre upon the years that are to come. Here you have lived on the heritage of your fathers. Other men labored and we have entered into their labors. Now we go out, with only the remembrance of their toil, to work in new and broader fields. You have been over with me the history of their fidelity, their liberality, and their constancy. It is a record of which you may well be proud. Now we write a record of our own. Hitherto we have boasted our inspiring traditions. Henceforth we make history. "The Lord our God be with us as he was with our fathers." Amen.

ADDRESS

AT THE

Dedication of the Church of the Unity,

FEBRUARY 17, 1869.

A D D R E S S .

THE long and anxious toil is ended. The house of worship which your fathers built to God, and which, in their day, was a fitting expression of their faith, could not express our appreciation of the value of our larger faith and brighter hopes and deeper trusts. The old log Chapel of the Puritans, and later the unattractive square Meeting-house of our fathers, mark the angular and unattractive forms of their belief. Their faith was as strong as their buildings, but as unadorned with the grace of delicate and tender sentiment. The fuller light which has come upon us in the constant procession of the Holy Spirit, has revealed many amenities in the reputed sternness of Divine Providence, and many harmonies of operation, where before was seeming discord, so that the aim we set before us now in our Church services is—as we have written it before the eyes of the people—to “worship the Lord in the beauty of holiness,” and not in the ashes of humiliation; the preparation for worship that is most fitting is, not to fast or disfigure the countenance with unnatural gloom, but, as we have placed it upon the frieze of the clere-story, to “walk uprightly, and work righteousness, and speak the truth in the heart;” the spirit in which we should enter the Sanctuary is, not with awful dread, but, as we have inscribed it over the portal, “with thanksgiving and with praise;” and the end and aim of all our worship and all our Church service is, not to be convinced of depravity and original sin, but, as we have it in letters of gold, to “love the Lord our God with all the heart, and all the soul, and all the mind, and all the strength, and our neighbors as ourselves.”

We have gathered about this house every sacred association. Every part has a voice of warning, or of comfort and good cheer. The tower, disengaged from the Church as if conscious of a separate dignity, springing up with the lightness of eager aspiration out of its broad foundations and massive buttresses, its voice silent now till some generous heart shall make it chime out to the waiting people its matin and its vesper call, yet speaking with

moving eloquence as it points upward forever into the calm silence, and tells of a peace that the world can neither give nor take away.

I remember, in the army, how often at night as I lay on the ground and about me was all the awful preparation for battle, and I thought of home and kindred and felt a painful sense of loneliness, then I have looked upward, and seeing some familiar star with its calm eye fixed upon me, and feeling how all unmoved by earth's commotions it climbed the heavenly hill and sunk down its western slopes, serene in its eternal course, I have had my anxious fears rebuked, and felt how all unmoved by war's commotions lie the promises of God, and seen that strife and passion might have their day; but justice and peace alone have a part in the eternal years. So to those who are weary with the world's warfare, its trying vexations, its turmoil and its failures, its buffets and defeats, that silent monitor shall speak, and as it leads the eye upward to the serene heights of heaven, shall start the slumbering aspirations of men, and stir the drooping wings of faith, till the soul, animated and revived, soars upward:—

“Above all low delay,
Where nothing earthly bounds its flight,
Nor shadow dims its way;”

and to those who are struggling with the world's temptations, and feel themselves sinking beneath its whelming waves, it will lift its head aloft like a beacon, and stand like a light-house in a stormy sea, telling of hope and safety and peace.

Within the Church, its nave and aisles suggest the old cathedrals, and even in this, the first, hour of our service, its walls exhale the aroma of centuries of devout worship. These pillars of stone with their flowering capitals, and these supporting arches with their brilliant colors, speak of the harmony of strength and beauty, the unity of dignity and grace, and the interdependence of substance and sentiment. This protecting roof with its canopy of beautiful colors borrowed from the glowing sunrise and the clear noonday sky, gives a dim suggestion of the Infinite, as the eye follows its pointed arches, or wanders through its lofty spaces, and cannot rest for tracing out its countless lines of beauty and attractive contrasts of form and hue. The organ, with its range above range of tuneful pipes, eager to “break forth into singing” and “make a joyful noise to God,” will lift our thoughts and aspirations on its entrancing tones far above

the burdening weight of business and the engrossing pleasures of earth, and bring our souls in their deepest life face to face with God. And here and there we have the Cross—the most sacred symbol in Christendom—which has been lifted up in sight of the ages, and will at last draw all men unto it. Fitting is it that this type of self-sacrifice, this badge of full and perfect devotion, should stand thus pre-eminent above all other forms of beauty, and thus distinguished above all secular devices. We have placed it in iron above the cap-stone of the spire, that it may speak to us and coming generations of the steadfast strength of faith, even in its highest reaches towards the invisible. We have placed it in sculptured stone upon the crown and forefront of the nave, that it may speak to passers-by of the beauty of self-sacrifice. We have placed it in gold, and in a halo of radiant light, before the eyes of the congregation, to signify the flood of glory that has streamed from the Cross. And the sacred desk, we have shaped after the same pattern, that where your chosen Minister interprets to you the oracles of God, this Christian symbol may not only give weight to his words, but above his voice, and before his private thought, and all through his public influence, it may speak more persuasively, and inspire more fully, and penetrate more deeply, with the divine power of the holy consecration which it symbolizes.

“Not in vain for us uplifted,
Man of sorrows, wonder-gifted!
May that sacred emblem be;
Lifted high amid the ages,
Guide of heroes, saints, and sages,
May it guide us still to thee.”

Thus we have gathered as much sacredness as we could about our new house of worship. All places should be held sacred, but they will not be, till the sacredness of a few is respected. All times should be made holy, but they will not be, till a few are set apart for peculiar veneration. Here, we hope to sanctify at least a few hours in the week, with such a full appreciation of the beauty of holiness, and such a large outpouring of pure and peaceful influence, that the worshipers shall carry to their homes the holiness, purity, and peace, which they found in the sanctuary, and then take the same into the world, and so redeem the whole of life.

We have called our new house of worship the “Church of the

Unity," and have written in letters of stone upon the frieze of the cloister, "One God, the Father," that the world may know that we prize most highly our faith in the unity and fatherhood of God. But, to-day, we do not think so much of the form of faith that makes us a distinct Church in the community, as of the substance of faith that unites us to all who are striving after unity with God. Here, we trust we shall build, on the foundation of which Jesus Christ is the chief corner-stone, the structure of a Christlike life. Churches are valuable only as they help in this spiritual building by displaying before us the living pattern shown us on the Mount of Beatitude, the Mount of Temptation, the Mount of Prayer, the Mount of Transfiguration, and the Mount of Ascension. Forms are valuable only as they help to embody and preserve and transmit spiritual force. Architecture is valuable only as it helps to stimulate the feeling of reverence, and cultivate the love of beauty, and refine the spirit of worship. Music is valuable only as it gives wings to prayer and aspiration, and fitting accompaniment to thanksgiving and praise. None of these have any sacredness in themselves. There is nothing sacred in this world but life. Yet these external things are the moulds in which life is cast and made either beautiful and attractive, or stern and repulsive. We have made the mould as perfect as we could; now let us pour in the life. We have made the casket beautiful; now let us put within it the glittering gem. We have made the house holy; now let us consecrate our hearts and enshrine within them the beauty of holiness.

This house must crumble; not one stone shall be left upon another; but out of its dust and ruins shall rise—as trees out of decayed stumps and leaves—in grander proportions and more enduring substance, the house not made with hands, the spiritual temple, which, with patient toil and prayerful effort, we shall now begin to rear. Hitherto we have put our hands and minds together, that we might build a temple fit to enshrine our most holy faith. Henceforth let us put our hearts and souls together, that we may build an inner shrine fit to be the constant dwelling of the Holy Spirit.

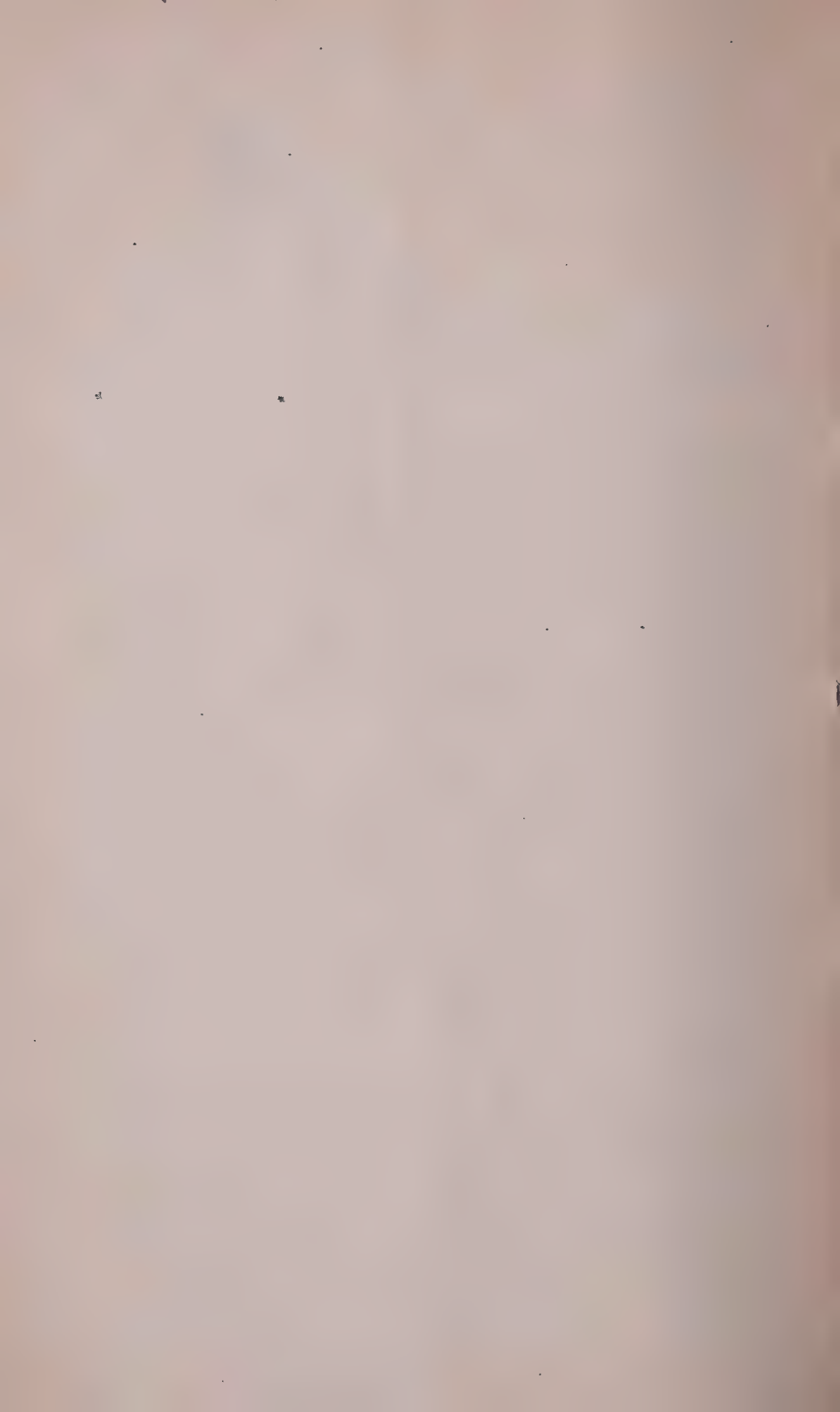
And now, to the worship of God the Father, in the unity of filial reverence, to the memory of his Son Jesus Christ, in the unity of loving discipleship, to the communion of his Holy Spirit, in the unity of trusting fellowship, and to the service of his children on the earth, in the unity of a common brotherhood, we devote and dedicate this Church. Amen.

THE CHARACTER AND MINISTRY
OF
REV. WM. B. O. PEABODY, D. D.,

Pastor of the Third Congregational Society of Springfield, Mass., from 1820 to 1847.

A Sermon Delivered July 4th, 1869,

BEING THE FIRST SUNDAY AFTER THE BUST OF DR. PEABODY WAS LIFTED
TO ITS NICHE IN THE CHURCH OF THE UNITY.



S E R M O N .

ROMANS viii. 6.—“TO BE SPIRITUALLY MINDED IS LIFE AND PEACE.”

THIS was the text of the last sermon ever written or preached by Dr. Peabody, your first Minister ; and as I find in it the secret both of his purpose and his success in life, I take it for the suggestion of thoughts appropriate to this occasion, when we receive, for the first time, into our Sanctuary the new form of a long familiar spiritual presence, and place it, as seems most fitting, above the pulpit to whose offices of exhortation and instruction he gave the best efforts of his life. I say it is a new form of an old presence. For the flavor of his consecrated spirit, and the influence of his devoted life, have not yet ceased to fill many of your hearts. But the dearest memories gradually lose the clearness of their outlines, and the vividness of their impression, unless some sign or token often recalls them to the mind. Therefore, you who cherish these memories will welcome to-day this form, cut in marble only less pure and enduring than the remembered beauty of his life ; and the rest of us who never saw the living face, will rejoice also in a new treasure added to the sacred associations of this place, while all who shall be led by this sculptured image to inquire into the reason of its honored position and the secret of its calm and peaceful expression, will find and know by most convincing witness that “to be spiritually minded is life and peace.”

William B. O. Peabody was early consecrated to the Ministry, by his own tastes and his acknowledged adaptation to its work. He was always spiritually minded ; that is, he regulated all his actions by the highest spiritual standards. His aim was not to advance himself but to help others, while all the thoughts he gave to self were directed towards mental and moral improvement for the sake of making his word and example more powerful. His efforts were all turned towards the formation of character, in preparation for the immortal life. If he was writing a review

of some new publication, his judgment of it would turn chiefly upon its moral significance. If he was making a Parish call, he would resolve not to go away without leaving some definitely religious impression. He carried this feeling somewhat to an extreme in his early Ministry, when his enthusiasm magnified the importance of the peculiar offices of religion. He was unwilling to have any department of life without a definite recognition of them. He did not like the drama, because it held the mirror up to life, and reflected all the images towards which it was directed, not omitting those most base. A novel, without a definite and pronounced moral, was proscribed. But he outgrew this partial judgment in his mature life, and recognized the necessity of simple recreation, the health of humor, the duty of rest, and the piety of play. Still his religious aim rather overshadowed, than transfigured, his life, and he always wore a look of sadness, and had a tone of mournful monotony, that betokened an overpowering sense of spiritual obligation and responsibility. I ascribe a part of this sadness and monotony to his weak and overstrained physical constitution, but a part also to his extreme modesty and distrust of his own powers. These made his manner in the pulpit far from agreeable, and to a stranger, unimpressive. But to those who knew his character, it did not sensibly detract from his influence. His life always preached more strongly than his words. Men saw that he was spiritually minded, that he was bent on highest things, and listened to his words as to one who had experience of divine realities.

This modesty, which weakened somewhat the power of his pulpit ministrations, did not lessen his power in the impersonal office of editorial reviewer and critic. Here, he seemed like another man. His wit was sharp, his rebukes bold, his denunciations sweeping, his satire trenchant, his humor playful, and his fancy free. You will search in vain through his sermons for these characteristics and qualities, but they are common and almost perfect in his reviews. These are as pleasant reading as a novel, and withal as full of instruction. His wide reading and remarkably retentive memory were of great service to him in this department of his work. It may be because he spent more time on each single article than on any sermon, but I think that, actually, he was greater in the editor's or the reviewer's chair than in the pulpit. He was greatest, however, in his life, and it is that which gave him power,

and which now speaks to us, though the lips are cold, and the eyes are fixed, and the face has a whiteness like that of death.

His life speaks to us, because, as I have said, he was spiritually minded. He was given to those things which are eternal. Living not for himself, his memory survives his own departure, and abides in the grateful recollections of those to whom he devoted his earthly ministrations. This is the surest hold on immortality, to secure the gratitude of others. The names of inventors are forgotten, except in the formal recognition of statistical tables. Critics generally quench their own candles on the altar of remembrance, while trimming those of others. Warriors flash the torch of fame across the startled gaze of men, and are remembered chiefly as a scourge, unless some act of humanity or heroic self-devotion gives them a hold upon the world's gratitude. Sidney's victory over the Spaniards, under the walls of Zutphen, is forgotten, while his victory over himself after the battle—when he passed the cup from his own parched lips to the soldier whose need was greater—is held in everlasting remembrance. So that name, which we celebrate to-day, will be remembered, not for the critical acumen which it recalls, not for the fertile fancy, the ready wit, nor the pre-eminence in suffering, of its possessor, but for the disinterested and helpful service which he gave to his people, and to humanity so far as his influence could reach. I believe that, more than any of us can appreciate, this Church is built spiritually on the foundation of his pious life. When I first came here, I could see its influence very perceptibly. A late Minister of the Church in Chicago wrote me, that it pervaded the early history of that Church, and gave a rich flavor of Christian fidelity to its founders. Whenever we recall him, it is as the devoted Christian, striving humbly to do the Father's will. When you think of him, it is always as of one who walked with God, and I trust that by this memorial, remembrance of him is secured to us, and that as long as these walls shall stand, that calm and quiet face, with its serene firmness and silent dignity, will speak to us and those who come after us, of the life of spiritual mindedness which made the ordinary experience of mortality a life of God on earth, and an inheritance of immortality beyond the grave.

Mr. Peabody was ordained at twenty-one, and as the responsibility of watching at this outpost of the new Zion of Liberal Christianity was very great, the demands upon his effort were

unceasing. Yet they never kept pace with the demands of his own conscience, which continually sounded in his ears the claims of duties unfulfilled, till he was often driven almost to despair, and he says that he often more than half resolved to cumber the ground no longer. But he obtained help of God in spiritual communion, which buoyed him over the shallows of spiritual despondency, and led him along a path of growing influence and ripening character, till, being made perfect through sufferings, he overcame the world and seemed to have no will but God's.

His victory over earthly trials was the more remarkable, from his extreme distrust of himself in other things. He always felt some hesitancy in facing his own congregation. But he could face a host of spiritual foes without flinching. He always shrank from controversy and strife, but when he was driven into the warfare of conflicting emotions and opposing duties, he was always master of the field. Physically, he was weak, sensitive, and shrinking. Mentally, he was clear, refined, and strong, but retiring. Morally, he was firm and fixed. Spiritually, he was brave and confident, because his trust was not in himself, but in God. When trials cast their shadows before, he would tremble in self-distrust; but when the clouds overwhelmed him and the waters covered his soul, his confidence returned, because he loved the will of God better than his own.

What a commentary upon his last text—"To be spiritually minded is life and peace"—his own life gave! We have written in letters of gold upon the front of our Temple, the prayer, "Peace be within thy walls." Behold now, the prayer is answered! peace is here in fit embodiment! a peace which the world could neither give nor take away! a peace that overcame the world and now rests in God! He submitted to God's will so completely that, after his severest trial, he could say, "I have now no wish that it were otherwise." He made every experience a stepping-stone to higher attainments in moral and spiritual character, and learned to make the desert of domestic desolation blossom with heavenly beauty, and to turn the discords of rebellious and contending emotions into the choral harmonies of peace. He gave his soul to God and his heart to Christian work so completely, that he found a perfect satisfaction in them, though every other comfort failed him. And besides these, he always found comfort in nature. All living creatures seemed to him endowed with human interest, and to re-

semble human life in their birth, growth, and death. The birds were companions of his study, and often got into his sermons to illustrate divine truth by their divinely given instincts. The insects enlivened his walks with their whirring wings, and enriched his knowledge by their well-studied habits. The trees and flowers were his constant friends, and each had an attractive beauty and a living voice to his poet soul, and so everything was full of God.

What greater and grander thing can be said of any one than this? It is easy to see God in the gorgeous beauties of a summer sunset, to hear him in the thunder, and to feel his rod when it falls heavily in bereavement or pain. But to see him everywhere—in the lichen as in the lily, in the rain as in the sunlight, in joys as in sorrows, in common life as in great calamities, and, above all, to see his goodness and love in the rod that smites as well as the balm that soothes—this is the height of human attainment. Mr. Peabody had this spiritual discernment, and it was the secret of the serene composure which sat upon his brow, even when pain's furnace heat made his soul quiver, and the breaking of sacred ties made his heart bleed. He lived in the light of this spiritual mindedness, and it was his joy and peace.

Mr. Peabody's poetry was of the didactic order, and expressed, in varied forms of beauty, his own deepest life. His Hymns are among the most perfect in the language, and the one, beginning, "Behold the western evening light," is unsurpassed among the Hymns of nature and religion.

His prose was simple and clear, almost unadorned except with exquisite images from nature, which, however, were introduced more to illustrate than to beautify. There was nothing of the trumpet-call in his sermons, stirring the soul to strong effort or heroic action, but generally a sweet harp-melody luring the spirit towards a better and a higher life. From the necessity of rapid writing, he seldom took any care to round a period or complete a composition into a perfect whole. For the same reason, his thought was at times a little rambling, and he would catch at a happy conceit, and give a little by-play of fancy, and so weaken the effect of his argument, or lessen the force of his appeal. But, in general, his style was pure, and his illustrations apt and convincing. His presence was not commanding, nor winning at the first. But soon you were drawn by his beautiful spirit of meekness and his sincere piety—in a word, by his spiritual mindedness. Behind all

his wit, and beneath all his humor, you felt that his thoughts were fixed on heavenly things, and so his whole professional and unprofessional life had the flavor of another world, and so, being dead, he yet speaketh. But, to-day, with a peculiar impressiveness, when we look for the first time upon the form which filial love, gratitude, and devotion, have placed within this sacred shrine to perpetuate the memory of a revered and holy life. We gladly accept the gift, as adding a new image to our sacred symbolism, and fixing memories that we would not willingly permit to vanish or grow dim. You may be disappointed, if you look for a simple likeness to the original in any one of his expressions or moods. It is better than that. It has caught his prevailing spirit, and so speaks with the power of his life, and not of a passing emotion. See, in the outlines of the mouth, the gentle firmness that bore him in triumph through a world of trials. See, in the high forehead and overhanging brow, the power of meditation and perception that elaborated the phenomena of nature and the experience of men into living wisdom for their instruction and uplifting. See, in the deep set eyes, the power of insight that discerned the things of the spirit as if they were passing before the mortal vision. See, in the combined expression of form and feature, the meekness of his disposition, the benevolence of his affections, the purity of his desires, the sweetness of his submission, the beauty of his trust, and, above all, the sublimity of his faith which gives a calm composure to the whole effect, and makes it accord with the dignity of the architecture, and the harmony of the sounds, and the sacredness of the uses, of the place. May that image of spiritual mindedness ever recall us to the sources of our deepest life, and speak to us of a peace that the world can neither give nor take away.

APPENDIX.

INDIVIDUALS named in the Act of Incorporation : Jonathan Dwight, Beza-leel Howard, Samuel Orne, James S. Dwight, Jonathan Dwight, Jr., Joshua Frost, Daniel Lombard, Festus Stebbins, James Wells, Robert Emery, Benjamin Day, John Howard, Eldad Stebbins, Samuel Benton, Daniel M. Leonard, Ira Mede, Austin Peck, Harvey Benjamin, Joseph M. Sanborn, Samuel Kingsbury, Samuel Lyman, Charles Rice, Judah Ely, Ezra Osborn, Jr., Simon Sanborn, Daniel Pease, John Rice, Jonathan Strickland, Solomon McQuivey, Seneeca Cooley, John M. Hendrick, Elihu Collins, Henry Dwight, Nathaniel S. Jenks, Daniel Farmer, Joel Fuller, Joel Davis, Daniel Sweetland, Oran Eaton, Elam Sikes, Wells Lathrop, Charles Howard, William Rice, Walter Stebbins, Prentice Pond, Ariel Cooley, Edmund Allin, Lemuel Stebbins, Lemuel Charter, Daniel Hartung, Jr., John Crooks, Joel Allin, Edward Parsons, Thomas Bates, Joseph Hopkins, John Stebbins, Apollos Marsh, Silas W. Searl, Henry Sterns, Aaron J. Miller, John Hall, Israel Hosfield, Lemuel G. Robbins, David Barber, Zenas Hancock, Lyman Cutler, Wait Dart, Josiah Bliss, Joseph Bangs, Simon Prior, Amos Rice, Elizabeth Sheldon, Asahel Goodrich, Hannah Dwight, Levi Pinney, Jacob Cooley, Elias Insign, Ezekiel Keith, Julius Dart, Solomon Woodward, Harvey Bates, James Melvin, James Melvin, Jr., Daniel Ashley, George Cooley, Jr., David Newcomb, Joseph Stephenson, William Butler, Daniel Austin, Jr., Daniel Field, Samuel Dale, Eliakim Benton, Samuel McGregory, Isaac White, Allen Bangs, Ruel Horton, Samuel M. Morgan, Daniel Chapin, Ira Daniels, Epaphras Buckland, Anson Snow, Jason Eddy, Paul G. Simons, Horace King, Benjamin Jenks, Joseph Buckland, Zebulon W. Slafter, Noah Paulk, Amos Jenks, Asa Taleot, Charles Russell, Ephraim Corning, Washington Jenks, and Jonathan Benton.

Names of those Persons who contributed, in the first year, to the support of public worship in the new Meeting-house built by the liberality of Jonathan Dwight : Jonathan Dwight, Jr., James S. Dwight, Samuel Orne, Daniel Lombard, Robert Emery, Walter Stebbins, Festus Stebbins, Samuel Kingsbury, Henry Sterns, Joshua Frost, James Wells, Simon Sanborn, Hannah Dwight, Benjamin Day, Elihu Collins, Elizabeth Sheldon, Bezaleel Howard, Charles Stearns, Charles Howard, Wells Lathrop, John Howard, Albert Jones, Thomas Bates, John M. Hendrick, Joseph Bangs, Allen Bangs, Eldad Stebbins, Ira Daniels, Chauncey Pease, James Melvin, Judah

Ely, Joseph Hopkins, Samuel Lyman, Asahel Goodrich, Horacé King, Jonathan Strickland, Benjamin Jenks, Arnold Jenks, Washington Jenks, Joseph Bucklin, Benjamin Belchér, Ariel Cooley, Silas Potter, Abel Chapin, Harvey Chapin, Sylvester Clark, Justin Lombard, D. M. Bryant, Justice Willard, David Eaton, William H. Foster, Enoch Chapin, E. Toby, John Stebbins, Joseph Chapin, Daniel Pease, Nathan Bliss, Samuel F. Merrick, Joseph Lathrop, John Work, C. B. Merrick, James Shaw, Levi Bliss, John Thayer, John Bliss, Elijah Work, Luther Kilborn, and Jesse Bliss.

ORDER OF SERVICES

AT THE DEDICATION OF THE CHURCH OF THE UNITY, FOR THE USE OF THE
THIRD CONGREGATIONAL SOCIETY, OF SPRINGFIELD, MASS., WEDNESDAY,
FEBRUARY 17, 1869, AT 2.30 P. M.

ORGAN VOLUNTARY.

SENTENCE BY THE MINISTER AND RESPONSE BY THE CHOIR.
SCRIPTURE LESSON AND PRAYER.

CHANT,—“HOW LOVELY ARE THY DWELLINGS, O LORD OF HOSTS!”

REPORT OF THE BUILDING COMMITTEE AND DELIVERY OF THE
KEYS,—By Col. J. M. THOMPSON, Chairman.

*ACCEPTANCE OF THE KEYS,—By Mr. GEORGE DWIGHT, Acting Chairman
of the Parish Committee.

RESPONSIVE READING.

Minister.—I was glad when they said unto me, let us go into the house of the Lord.
Congregation.—Our feet shall stand within thy gates, O Jerusalem.

Min..—Pray for the peace of Jerusalem. They shall prosper that love thee.

Cong..—Peace be within thy walls, and prosperity within thy palaces.

Min..—For my brethren and companions' sake, I will say, Peace be within thee.

Cong..—Because of the house of the Lord our God, I will seek thy good.

Min..—Arise, O Lord, into Thy rest; Thou, and the ark of Thy strength.

Cong..—Let Thy priests be clothed with righteousness, and Thy saints shout for joy.

Min..—Lord, who shall abide in Thy tabernacle, who shall dwell in Thy holy hill?

Cong..—He that walketh uprightly, and worketh righteousness, and speaketh the
truth in his heart.

Min..—Lord, I love the house of Thine abode, the place where Thine honor dwelleth.

Cong..—I will worship toward Thy holy temple, and praise Thy name for Thy loving
kindness, and for Thy truth.

Min..—But will God indeed dwell on the earth? Behold the heaven and heaven of
heavens will not contain Thee; how much less this house that we have
builded.

Cong..—Yet hast Thou respect unto the prayer of Thy servants and to their suppli-
cation, O Lord our God, to hearken unto their cry and to their prayer,
which Thy servants pray before Thee this day.

Min..—That Thine eyes may be open toward this house night and day, toward the
place of which Thou hast said, My name shall be there.

Cong..—And hearken Thou to the supplication of thy servants and of Thy people
Israel when they shall pray to Thee in this place; and hear Thou in heaven,
Thy dwelling-place, and when Thou hearest, forgive.

ACT OF DEDICATION.

Min. and Cong.—To the worship of God the Father, to the gospel and memory of His Son, and to the communion and fellowship of the Holy Spirit, we devote and dedicate this Church. AMEN.

HYMN OF DEDICATION.

(ORIGINAL.)

"One God the Father" hear us!
We dedicate to Thee
This Temple for Thy worship,
Thine may it ever be.

Come with Thy Holy Spirit,
Descend in power divine,
Fill all its courts with glory
And consecrate it Thine.

Fill the high arching ceiling,
Send forth Thy tongues of fire,
And while Thyself revealing,
Our inmost souls inspire.

May Christ, our Lord and Master,
Be born anew this day,
His life the shining beacon
That marks the heavenly way.

May Peace make here her dwelling,
And Charity prevail,
Here Faith and Hope possess us
When earthly treasures fail.

And now baptize with holy oil
Of faith and love in Thee,
This Temple for Thy worship,
Thine evermore to be.

ADDRESS OF DEDICATION, *By Rev. Charles A. Humphreys.*
PRAYER OF DEDICATION, *By Rev. E. S. Gannett, D. D., of Boston.*
KYRIE AND GLORIA, *Neukomm's Mass in B Flat.*
ADDRESS, *By Rev E. E. Hale, of Boston.*
HYMN,—*"O THOU, WHOSE OWN VAST TEMPLE STANDS."*
ADDRESS, *By Rev. H. W. Bellows, D. D., of New York.*
CONCLUDING PRAYER, *By Rev. S. K. Lothrop, D. D., of Boston.*
HYMN,—*"O FATHER! TAKE THE NEW-BUILT SHRINE."*

BENEDICTION.

ORDER OF SERVICES

AT THE CELEBRATION OF THE SEMI-CENTENNIAL ANNIVERSARY OF THE INCORPORATION OF THE THIRD CONGREGATIONAL SOCIETY, OF SPRINGFIELD, MASS., WEDNESDAY EVENING, FEBRUARY 17, AT 7 O'CLOCK.

ORGAN VOLUNTARY.

VESPER HYMN.

SCRIPTURE LESSON, *By Rev. J. F. Moors of Greenfield.*

PRAYER, *By Rev. Alonzo Hill, D. D. of Worcester.*

RESPONSE BY THE CHOIR.

ADDRESS, *By Rev. F. H. Hedge, D. D. of Brookline.*

HYMN,—*"LIKE SHADOWS GLIDING O'ER THE PLAIN."*

ADDRESS, *By Rev. G. E. Ellis, D. D. of Charlestown.*

TE DEUM, *Dudley Buck.*

ADDRESSES, *By Rev. Charles Lowe, Secretary of the American Unitarian Association, and Rev. John H. Morison, D. D. of Milton.*

CONCLUDING PRAYER.

DOXOLOGY,—*"FROM ALL THAT DWELL BELOW THE SKIES."*

BENEDICTION.

FINAL REPORT OF THE BUILDING COMMITTEE

OF "THE CHURCH OF THE UNITY."

Mr. Chairman :—On the 20th day of May, 1867, the corner-stone of this beautiful Temple was laid, with appropriate ceremonies, and was witnessed by a large gathering of people.

At that time, it was my privilege, as Chairman of the Building Committee, to give a brief history of the Old Church organization, and of the efforts made from year to year to build a new house of worship.

It is unnecessary at this time to again go into those details, and I propose simply now to report the doings of your Committee since the event above mentioned, and the result of their labors.

After the commencement of the building, the Contractors prosecuted their work with as much rapidity as possible, under all circumstances, and would have finished at an earlier day, were it not for the fact that it was found advisable to make many changes and alterations in the original plans, as the work progressed. These alterations, of course, added to the cost, and, consequently, the sum originally raised was found to be entirely inadequate to meet the cost of the Church, and new subscriptions were subsequently obtained.

The organ, also, has been materially changed from the original design, and has taken more time to complete it, and will, of course, cost more than the original contract price; but your Committee confidently trust you will pardon them for exceeding the first estimated cost, as we believe we present to you, to-day, one of the most artistic and beautiful Churches (for its dimensions) in this or any other Country, and at a much less cost than the same could be built in any other City in the United States. This conclusion forces itself upon the Committee by comparisons. Besides, every one knows it to be very poor economy to construct an edifice of this magnitude from a cheap plan, or neglect to make alterations conducive to the strength and durability of the building, and by so doing become liable to more or less expense, year after year, for alterations and repairs.

You have now a thorough and substantially-built Church. With regard to the organ, I think it can *speak for itself*. I am happy to say, that the bills for the house, lot, and most of the furniture, have been paid, vouchers for all which, are in the hands of the Treasurer of the Society, and can be examined by any one desiring to do so. The bills for the organ, and some other claims, are yet unpaid. The Society has been obliged to borrow money from time to time to meet the expenses of building; but, by the unexampled liberality of its own members alone, subscriptions have been secured which, your Committee think, will meet the demands to within twelve or fifteen thousand dollars of the whole cost. The money for this balance, your Committee feel sure, will be forthcoming when needed, and then this elegant structure will stand (for ages, I trust) a monument of your liberality, a free

gift to the community, and a joy and pride to your children and children's children.

It is impossible at this time to give the exact figures, but, as near as can be estimated, the entire cost of the Church, including the fine lot on which it stands, together with the furniture, organ, etc., will not vary much from the sum of \$145,000. I congratulate the Society upon the realization of their earnest desires as often expressed for nearly twenty years past. Your new "Stone Church" is finished and almost paid for. May the shortest possible space of time elapse before we can say, every demand has been paid. It has been a noble effort, and we may well be proud of the result.

While the building was being erected, which has occupied nearly two years, (having been commenced March 1, 1867,) no accident nor anything else has happened to cause the Committee trouble.

I desire here to publicly testify to the liberality and good will which has been manifested by the mechanics employed in the construction. In numerous instances, they have given labor and material free of charge, so that they might carry out some detail of construction or ornamentation in a way to add beauty and better finish to the Church.

The names of the Contractors are as follows: Stone Masons, Messrs. Ponsonby and McGuinn of Springfield; Carpenters, Messrs. Marshall and Riker of New York; Organ builders, Messrs. E. & G. G. Hook of Boston; Decorator, Mr. W. J. McPherson of Boston; Upholsterers, Messrs. Fisher, Buckhaus and Knappe of Springfield; For Pew Cushions, Mr. C. L. Fowle of Boston; For Grading, Mr. Justin Sackett of Springfield; For Gas Fixtures, Messrs. Archer, Pancoast & Co. of New York; For Carpets, Hartford Carpet Company; For Hydraulic Organ Blower, Messrs. Pratt, Whitney & Co. of Hartford.

The plans and specifications were furnished, and all the details of construction superintended, by Mr. H. H. Richardson of New York, Architect.

And now, Mr. Chairman, permit me to say, the Building Committee have felt honored by the confidence reposed in them by the Society, and to assure you, we have endeavored to faithfully and economically perform our duties in the hope, and with the sole desire and earnest wish, that we might present to you, as the result of our labors, an acceptable Temple, in which all souls may freely bow down and worship God; and our prayer is, that He may, in his infinite mercy, guard and protect it, not only for us, but for generations yet unborn.

And now, Sir, the duties of the Building Committee having been completed, I herewith deliver to you, as Acting Chairman of the Parish Committee, and as the legal representative of the Society, the keys of "The Church of the Unity," and respectfully ask that the Committee may be discharged. For the Committee, respectfully submitted,

J. M. THOMPSON, *Chairman.*

The following description is taken from the "Springfield Republican," of February 15, 1869.

THE CHURCH OF THE UNITY.

THE ASPECT OF THE INTERIOR.

The new and beautiful Church which has been erected and just completed by the Third Congregational (Unitarian) Society on State Street, will be first opened to the public, to-morrow evening, for the organ exhibition, and will be dedicated on the following day. Its finely proportioned exterior, with solid walls and spire of Longmeadow freestone, has become familiar to every dweller in Springfield, and has been more and more admired as its Italian-Gothic architecture, so graceful, yet so dignified, has been oftener seen and more fully appreciated. Internally, however, it has been viewed by few; except those who will hereafter make it their house of worship, and the public may therefore read with some interest a general description of what may be seen there.

Entering through the tower doors, or those at the north-east corner of the building, one comes into the cloister or vestry, with its row of handsome mullioned windows looking toward State street. Three doors lead thence into the audience-room, and over the middle and principal one are the appropriate inscriptions, "The Lord is in his Holy Temple." "Enter into his gates with thanksgiving and into his courts with praise." On passing into the audience-room the visitor receives at first the impression of novel and profuse decoration, but the harmony, unity, and beauty, of the whole design soon become apparent, and a doubtful admiration gives place to one that is complete and hearty. There is no accounting for tastes, and there are some, perhaps, who will dislike this Church; but the vast majority will pronounce it a beautiful Temple for the worship of God.

The audience-room has a lofty nave and two lateral aisles, with rows of heavy brown-stone columns on the line separating the main nave from each of the two side naves or aisles. These columns have carved bases and capitals, and from them spring pilasters and the arches which visibly support the roof. The latter is divided into two hundred and fifty-two panels of ultramarine blue by ornamental brown bands. By day, the Church is lighted from the rose window (which is fifteen feet in diameter) and from twelve arched windows on each side, six of which are in the clere-story. By night, light is furnished by one hundred and eighty gas-burners, nine of which encircle the cap of each of the pilasters, forming a very brilliant yet not dazzling illumination. At the end of this room, opposite to the entrances from State street, is the pulpit, which is a simple desk of black walnut, with a cross emblazoned in front. It stands at a slight elevation, and is approached by stairs from either side, while two other flights of about the same length lead from the pulpit, one to the singers' balcony in front of an arch or alcove on the

left, and one to a corresponding balcony and alcove on the right. High up—seemingly about half way from the floor of the Church to the apex of the roof—is the organ arch. Entirely outside of this arch and upon a large bracket of black walnut (which is decorated with gold, the panels being a deep rich maroon), stand fifty pipes of English block tin, forming the front of the organ. These are arranged in a novel and singular way, there being two towers, composed of large pipes, at each side, with smaller pipes extending in gradation downwards toward the center. These pipes are unstained, except their mouths, which are gilded, and their tops, which have a band of red and gold. The relief of color is principally given by means of blue metal bands passing across the front of the pipes, not horizontally but at different angles. On some of these bands are painted, “Serve the Lord with gladness;” “Break forth into singing;” “Make a joyful noise unto God;” “Make his praise glorious.” But the most novel thing about this very unique organ front is a musical scroll at the top of each of the two towers referred to, on which appears “the ninth Gregorian tone,” written with ancient musical characters, on a staff of only four lines.

The Egyptian order of decoration prevails elsewhere in the Church, and is carried out with strict fidelity; there are innumerable patterns, but always the same general style of treatment. The ground color is a stone buff, which is enlivened with browns, blacks, and vermilion. The trusses of the roof and walls are bordered by a maroon band, and a frieze of blue extends around the room, bearing in Gothic letters these inscriptions: on the south (pulpit) side, “O worship the Lord in the beauty of holiness;” on the west side, “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart;” on the north side, under the large rose window, “Peace be within thy walls;” on the east side, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself.” On the wall above the rose window is painted a quatrefoil—a beautiful kaleidoscopic figure which will repay long examination and study; and there is one precisely like it at the opposite end of the room, in the space above the organ pipes. The pews are made of unpainted chestnut, trimmed with black walnut, and are arranged alternately for five and seven persons, except those in the side naves, which retain somewhat the ancient square form, seen in the old Unitarian Church. The carpets are maroon, with a small black figure. Every detail, in its relation to every other one, shows a unity of design that is at once satisfactory and admirable.

The organ deserves more than a passing notice. Notwithstanding the grave apprehensions that have been entertained in regard to it, on account of its peculiar position, it is a gratifying and magnificent success. It is placed so high that the sound seems to roll out and fill completely the great Gothic nave, and

thence permeate every part of the room. The stone walls of the Church help to make the room an excellent one for sound, and the effect of the instrument in the loudest passages as well as the softest is all that could be desired.

It is the grand fault with most of the organs built now-a-days, that sweetness, with every other agreeable quality, is sacrificed to mere noise. If the organ makes a thundering sound, it is supposed to be exceedingly fine. Every pipe is therefore voiced to shriek its utmost, and as to soft stops, there are positively none at all; so that, however brilliant and showy an instrument may be for concert purposes, it is of no practical use in accompanying voices, except a large chorus. It is but fair to say that this fault, now becoming so common, is not chargeable upon the Unitarian organ. Its full power is grandly loud without being boisterous or harsh, while it can be softened almost to a whisper.

We append a list of stops, giving in each case the number of pipes:—

Great Organ—Open diapason (8 feet) 58, open diapason (16 feet) 58, dulciana 58, salicional 58, stopped diapason bass 12, stopped diapason treble 46, melodia 46, octave 58, flute d'amour 58, twelfth 58, fifteenth 58, mixture (four ranks) 232, trumpet 58. Swell Organ—Open diapason 58, keraulophon 58, lieblich gedact 58, stopped diapason 58, flauto traverso 58, octave 58, violina 58, piccolo 58, mixture (two ranks) 116, clarionet 46, bassoon 12, oboe 46. Pedal Organ—Double open diapason 27, violoncello 27, bourdon 27. Mechanical Stops—Great to pedal, swell to pedal, swell to great, tremulant, bellows signal.

Besides the mechanical appliances mentioned above, there are five combination pedals—three for changing stops on the great organ and two for the swell organ. These are great conveniences for the player, saving him much trouble in shifting stops by hand. There is also a separate pedal for coupling the pedal organ with the great organ.

The following resolutions were passed at a meeting of the Society, July 19, 1869:

Resolved, That the cordial thanks of this Society be presented to the brothers Peabody for the gift of the marble bust of their father, Rev. Wm. B. O. Peabody, D. D., who was our first Minister and our devoted Pastor through life.

Resolved, That it be set up and preserved in the Church of the Unity, as the memorial of a Christian teacher whose fondly cherished memory shall ever stimulate us to a more sincere worship and a more complete consecration.

Resolved, That we recognize, in this gift, a beautiful token of filial love and devotion, and a masterly product of artistic skill, which we shall delight to add to the sacred associations of our new house of worship.

Resolved, That these resolutions be spread upon the Parish records, and a copy of them forwarded by the Clerk of the Society to the generous donors.

DATE DUE

GAYLORD	PRINTED IN U.S.A.

GTU Library



3 2400 00386 1188

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

